without exception vnto thee, *Coloss.* 3. 11. for when thou praiest for any blessing either temporall or spirituall, be it whatsoeuer it will bee or can bee, thou must aske it at the hands of God the father, by the merit and mediation of Christ crucified: now looke as wee aske blessings at Gods hand, so must we receiue them of him; and as they are receiued, so must wee possesse and vse them daily, namely, as gifts of God procured to vs by the merit of Christ: which gifts for this very cause, must bee wholly imploied to the honour of Christ.

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FINIS.

A Direction for the gouernment of the Tongue according to Gods word.

BSC.
19690
C.

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And are to be sold in Paules Churchyard
at the signe of the Crowne by
Simon Waterson.

To the reader.

CHristian Reader, lamentable & fearefull is the abuſe of the tonge among allſortes and degrees of men euery where. Hence daily ariſe manifold ſinnes againſt God, and innumerable ſcandals and grieuances to our brethren. It would make a mans heart to bleede, to heare & conſider howe Sweareing, Blaſphemeing, Curſed ſpeaking, Railing, Slandering, Chideing, Quarrelling, Contending, Ieſting, Mocking, Flattering, Lying, Diſſembling, Vaine and idle talking ouerflow in all places, ſo as men that feare God had better be anywhere then in the companie of moſt men. Well then, art thou a man which haſt made little conſcience of thy ſpeech and talke? repent ſeriouſly of this ſinne, & amend thy life leaſt for the abu-

To the Reader.

Ing of thy tongue thou crie with Diues in hell. Send Lazarus that he may dippe the tip of his finger in water and coole my tongue. *And if thou be one which hast care to order thy selfe in speech and silence according to Gods word, oh, doe it more. For what a shame is it, that men with the same tongue wherewith they confesse the faith and religion of Christ, should by vaine and vngodly speech vtterly deny the power thereof? And for thy better helpe herein, I haue penned these few lines following, concerning the Gouernment of the tongue: Vse them for thy benefit, and finding profit thereby, giue glory to God.* Cl. Io. XCII. December. 12.

W. Perkins.

OF THE GOVERNment of the Tongue.

CHAP. I.

Of the generall meanes of ruling the Tongue.

THE gouernment of the tongue is a vertue pertaining to the holy vſage of the tongue according to Gods word.

And for the well ordering of it, two things are requiſite a pure heart, and skill in the language of Canaan.

The pure heart is most ne-
ceſſarie, becauſe it is the fou-
taine of ſpeech, and if the
Matth.15.9. fountaine be defiled, the
ſtreames that iſſue thence can
not be cleane.

And becauſe the heart of
man by nature is a bottom-
leſſe gulfe of iniquitie, two
things are to be knowne: firſt,
how it muſt be made pure;
and then how it is alwaies
afterward to be kept pure.

The way to get a pure
heart is this. Firſt, thou muſt
ſeriouſly examine thy life &
thy conſcience, for all thy
ſinnes paſt: then with a heauie
and bleeding heart confeſſe
them to god, vtterly condem-
ning thy ſelfe. Thirdly, with
deepe ſighes and groanes of
ſpirit crie vnto heauen to

God

God the father, in the name of Christ for pardon, I say, for pardon of the same sinnes as it were for life and death, and that day and night, till the Lord send downe from heauen a sweete certificate into thy perplexed conscience by his holy spirit, that all thy sinnes are done away. Now at the same instant in which pardon shal be granted, God likewise will once againe stretch forth that mightie hand of his, wherby he made thee when thou wast not, to make thee a new creature, to create a new heart in thee, to renue a right spirit in thee, & to stablish thee by his free spirit. For whome he iustifieth, them also at the same time he sanctifieth.

The purified heart appeareth by these signes. I. If thou feele thy selfe to be displeased at thine owne infirmities and corruptions, & to droope vnder them as men doe vnder bodily sicknes. II. If thou begin to hate and to flie thine owne personall sinnes. III. If thou feele a griefe and sorrow after thou hast offended God. IV. If thou heartily desire to abstaine from all manner of sinne. V. If thou be carefull to auoide all occasions and entisements to euill. VI. If thou trauell and doe thine endeauour in euery good thing. VII. If thou desire and pray to God to wash and rinse thine heart in the blood of Christ.

When the heart is pure, to

keepe it so is the speciall worke of faith, *which purifieth the heart.* Act. 15.9.

Faith purifieth the heart by a particular applying of Christ crucified with all his merits. *Elisha when he went up and lay upon the dead child, and put his mouth to his mouth, and his eies upon his eyes, and his hands upon his hands, & stretched himself upon him, the flesh of the child waxed warme.* 2 King. 4. 34.

of Christ, applying hands and feet to his pierced hands and feet, & his wretched heart to Christs bleeding heart, and

then

then he shall feele himselfe warmed by the heat of Gods spirit, and sinne frō day to day crucified with Christ, and his dead heart quickned and revived. And this applying which faith maketh, is done by a kind of reasoning which faith makes, thus: Hath God of his mercie giuen his owne son to be my Sauiour, to shed his blood for me? and hath he of his mercie graunted vnto me the pardon of all my sinnes? I will therefore indeauour to keepe my heart and my life vnblameable, that I due not offend him hereafter in word or deede, as I haue done heretofore.

Iſaiꝰ 18. Romaꝰ 6. *The language of Canaan* is, whereby a man endued with the spirit of adoption, vnfainedly

faithfully calleth vpon the name of God in Christ, & so consequently doth as it were familiarly talke and speake with God. This language must needes be learned, that the tongue may be well grounded. For man must first be able to talke with God, before he can be able wisely to talke with man. For this cause when men are to haue communication one with an other, they are first of all to be carefull that they often make their prayers to God that he would guide and blesse them in their speeches, as Dauid did, *Set a watch, O Lord, before my mouth, and keepe the dore of my lippes.* Psal. 141. 3. And againe, *O Lord open thou my lippes and my mouth shall shew forth thy praise.* Where we

may see, that the mouth is, as it were, locked vp from speaking any good thing, vntill the Lord open it. And Paul hauing the gift of ordering his tongue in wonderfull measure, yet desireth the Ephesians *to pray for him, that vtterance might be giuen him*: and good reason, *because God ruleth the tongue.*

Eph. 6. 19.

Prov. 16. 1.

CHAP. II.

Of the matter of our speech.

THe gouernment of the tongue containeth two parts; holy speech, and holy silence. In holy speech must be considered the matter of our speech, and the manner.

The matter is commonly one of these three: either god, our neighbour, or our selues.

As

As concerning God, this caueat must be remembred, that the honourable titles of his glorious Maiestie be neuer taken into our mouthes, vnlesse it be vpon a weightie & iust occasion, so as we may plainly see that glorie will redound to him thereby: and for this cause the third commandement was giuen, that men might not *take vp the name of God in vaine*, that is, rashly and lightly. Exod. 20. 7.

And therefore lamentable and fearefull is the practise euery where, For it is a common thing with men to beginne their speech, and to place titles of Gods most high Maiestie in the fore-front almost of euery sentence, by saying, *O Lord! O God! O good God! O*

mercifull God! O Ieſus! O Chriſt! &c. If a man be to ſay any thing, he will not ſay, *Yea*, or *Nay*; but, *O Lord, yea*: or, *O Lord, nay*. If a man be to reprooue his inferiour, he will preſently ſay, *O Lord haue mercy on vs, what a ſlowback art thou? what a lie is this?* &c. An earthly Prince, if hee ſhould haue his name ſo toſſed in our mouths at euery word, would neuer beare it, and how ſhall the euerliuing God ſuffer it? nay how can he ſuffer it? I ſay no more, but thou with thy ſelfe thinke how: for in the third commandement the puniſhment is ſet downe, *That he will not hold him guiltles that taketh his name in vaine*. And the Angels in reuerence to Gods Maieſtie couer their faces, *Iſa.6.2.* Con-

Cõcerning our neighbour, we are to cõsider whether the thing, which we are about to speake, be good or euill.

This beeing weighed, if it be good, and so commendable, then we are readily and cheatefully and that vpon euerie occasion to vtter it, especially in his absence, whether he be a friend or a foe: as Saint Iohn writeth of Demetrius. *Demetrius* (saith he) *hath good report of all men, & of the trueth it selfe: yea, and wee our selues beare record, and ye know that all our testimonies is true.* 3. Ioh. 3. 12.

As for the euill which any shall know by his neighbour, he is in no wise to speake of it, whether it be an infirmitie or a grosse sinne, vnlesse in his con-

conscience hee shall find himselfe called of God to speake.

A man is called to speake in three cases: First, when he is called before a Magistrate and is lawfully required to testifie the evill which hee knoweth by another. II. When any is to admonish his brother of [illegible] fault for his amendment. III. When the hurt or danger that may arise

in others. As a man may say to one well disposed, take heed of such a mans companie for he is giuen to such or such a vice.

To this ende, they of the *house of Cloe* doe certifie Paul of the disorders in Corinth. And *Ioseph certified his father* of

1. Cor. 1. 11. Gen. 37. 2.

of his brethrens slander. In this case all treasons are to be reuealed, as tending to the ruine of the whole common wealth. Thus *Elisha reuealed the secret of the king of Syria.* 2. King. 6. 8.

And if it shall be thought conuenient to mention the euill which we know by any man, it must bee done only in generall manner: the person, and all circumstances, which will descrie the person, concealed.

Concerning things which are secret in our neighbour, we are not to bee suspitious, but to suspend both speech & iudgment. *Loue suspecteth no euill.* 1. Cor. 13. *Iudge nothing* (saith Paul) *before the time, vntill the Lord come, who will lighten things that* 1. Cor. 4. 5.

are

are hid in darkenes, and make the counsels of the heart manifest. Auguſtine hath a good & ſpeciall rule to this purpoſe, that there bee three things of which wee muſt giue no iudgement: Gods predeſtination, the Scriptures, and the eſtate of men vncalled.

Aug. lib. 10. confeſſ. 23.

As touching a mans ſelfe, he is neither to praiſe nor diſpraiſe himſelfe. As Salomon ſaith, *Let another praiſe thee, & not thine owne mouth: a ſtranger: and not thine owne lippes.*

Prou. 27. 2.

Yet otherwhiles the time doe fall out, that a man may vſe an holy kind of boaſting, eſpecially when the diſgrace of the perſon is the diſgrace alſo of the Goſpell, and of religion, and of God himſelfe: as Paul did, *but wherein* (ſaith he)

2. Cor. 11. 22.

he) any will vſe boldneſſe (I ſpeake foolishly) I will vſe boldnes. They are Hebrewes, ſo am I.

CHAP. III.

Of the manner of our ſpeech, and what muſt be done before we ſpeake.

THus much of the matter of our ſpeech, now followeth the manner.

In the manner of our ſpeaking, three things are to bee pondered: what muſt be done before we ſpeake; what in ſpeaking: what after wee haue ſpoken.

Before we ſpeake, conſideration muſt be vſed of the thing to be ſpoken, and of the ende. Iames requireth that men *ſhould be ſlowe to ſpeake, & ſwift to heare.* Salomon ſaith, *He that anſwereth a matter be-* Iam. 1. 19. Pro. 18. 13

fore

fore he heare it, it is folly & shame to him. The mind is the guid of the tongue: therefore men must cõsider before they speake. The tongue is the messenger of the heart, and therefore as oft as we speake without meditatiõ going before, so oft the messenger runneth without his errand. The tongue is placed in the middle of the mouth [a] and it is compassed in with lips & teeth as with a double trench, to shew vs, how we are to vse heede and preconsideration before we speake: and therefore it is good advise, to keepe the key of the mouth not in the mouth but in the cupbord of the mouth. Augustine saith well, that as in eating and drinking men make

a. Chrys. hom. 22 ad pop. Antioch.

Lib. de nat. & gra.

make choice of meates: so in manifold speeches we should make choise of talke.

Here are condemned idle words, that is, such wordes as are spoken to little or no end or purpose. And they are not to bee esteemed as little sinnes, when as men *are to give account of every idle word.* Mat. 12.36.

CHAP. IV.

What is to be done in speaking and of wisdome.

WHen we are in speaking, two things are to be practised: first, care must be had of the speech, that it be *gratious*: secondly, it is so be uttered with conuenient bonds of truth.

The speech is gratious, when it is so uttered, that the graces of God wrought in the

Coloss.4.6. the heart by the holy Ghost, are as it were pictured and painted and painted forth in the same: for speech is the very image of the heart.

Eph.4.29. Contrarie to this is *rotten speech*, that is, all such talke as is voide of grace which is the heart and pith of our speech.

Eph.5.3. Psal.16.4. And by this it appeareth, that no voice can be named but with disliking: and hereupon in Scriptures when by occasion a voice should bee named, in token of a loathing thereof, the name of the vice is omitted, & the name of the contrarie vertue vsed in the roome thereof, as in these wordes: Iob.1.5. *for Iob thought, It may be that my sonnes haue sinned & blessed*, that is, *blasphemed* God.

God. This beeing true, then by proportion the visible representation of the vices of men in the world, which is the substance and matter whereof players and enterludes are made, is much more to be avoided. 1. Kin. 21. 20.

Gods graces, which we are to shew forth in our commendation are these: Wisdome, Truth, Reuerence, Modestie, Meekenes, Sobrietie in iudgement, Vrbanitie, Fidelitie, Care of others good name: and let vs consider of them in order. 1. 2. 3. 4. 5. 6. 7. 8. 9.

Wisdome in our speech is a goodly ornament. The Apostles when they waited for the holy Ghost in Ierusalem, it descended vpon them in the forme of fierie tongues:

and

and then it is said that *they spake as the holy Ghost gaue the vtterance in Apophthegmes or wise sentences*. And hee that gouernes his tongue wisely *addeth doctrine to the lips*, that is, so speaketh, as that others be made wise thereby.

Act.2.4. Ἀποφθέγματα. Prov.16.23.

This wisdome is then shewed when a man can in iudgement apply his talke, and as it were in good manner make it fit to all the circumstances of persons, times, places, things. *A foole powreth out all his mind, but a wise man keepeth in till afterward. A word spoken in his place, is like apples of gold with pictures of siluer.*

Pro.29.11.

Now he that would haue his speech to be wise, must first of all himselfe become a wise man. And the wise man

man of whom the holy scriptures speake, is a godly man and such an one as serueth God: because this feare of God is the *beginning and head of wisdome*: as on the contrarie, the foole, whereof the Scripture often speaketh, is the vngodly person, that maketh no conscience of any sinne. And indeede such an one is the most sensles foole of all. He that shall euer and anon be casting himselfe into the fire and water, and runne vpon dangerous places to breake his legges, armes, necke: and further shall take pleasure in doing all this, is either a foole or a mad man.

Prou. 1.7. Eccl. 12.13 Psal. 14.2. and 38.5. Gen. 3.17.

Now the vngodly man as oft as he sinneth, he endeuoureth

as in him lieth to pitch his soule into hell, and whereas he taketh pleasure in sinne, hee sports himselfe with his owne destruction.

Furthermore the man fearing God must haue two things in his heart: a perswasion of Gods presence; and Awe.

The perswasion of Gods presence is, whereby a man is continually resolued, that whersoeuer he is, he standeth before God, who doth see euen into the secrets of his heart. This was in Cornelius: *Now therefore* (saith he) *we are in Gods presence to heare all things that are commanded thee of God.* Act. 10. 33.

Awe in regard of God, is that whereby a man behaueth himselfe reuerently

reuerently, because he is in Gods presence.

Awe is either in regard of sinne, or of chastisements.

Awe in respect of sinne, is when one is afraid to sin, fearing not so much the punishment, as sinne it selfe, because it is sinne. For he feareth God indeede which is of this mind, that if ther were no Iudge to condemne him; no hell to torment him; no deuill nor conscience to accuse him; yet he would not sinne, because Gods blessed Maiestie is by it offended and displeased: and if he had it in his choise, whether hee would sinne or loose his life, he had rather die then willingly and wittingly sinne

against God. This awe beeing
Gen. 39. 9. in Ioseph, was the cause that
mooued him not to commit
folly with Putiphars wife.
How then (saith he) *can I doe*
this great wickednes, and sinne
against God?

Awe in chastisements is,
whē one humbleth himselfe
vnder the mightie hand of
God with all meekenes and
parience, whē God laieth his
hand on him more or lesse.
When Shemi came foorth
and cursed Dauid, & flung
stones at him, what did he?
truely he stoode in awe of
God, and therefore said,
What haue I to doe with you,
2. Sa 16. 10. *ye sonnes of Zerniah? for hee*
curseth, euen because the Lord
hath bidden him curse Dauid,
who dare then say, wherefore
hast

hast thou done so?

When a man is thus made wise, that is, righteous, and fearing God, he is so guided by the spirit of feare, that he cannot but speake wisely. Salomon saith, *The lippes of the righteous know what is acceptable: but the mouth of the wicked speake frowarde things.* And againe. *The heart of the wise guideth the mouth wisely.* Prou. 10. 32.

Contrarie to this is fonde and foolish talke; an example hereof we haue in Luke, where Pilate wanting the feare of God, saith, *I finde no faulte in Christ: let vs therefore chastise him, & send him away.* Luk. 23. 14. Whereas he ought to haue reasoned thus: *I finde no faulte in him: therefore let vs send him a-*

way without chastisement.

CHAP. V.

Of truth, & of reuerence in speech.

TRuth of speech is a vertue whereby a man speaketh as he thinketh: and so consequently, he speaketh as euery thing is, so farre forth as possibly he can. It is made a note of a righteous man, *to speake the truth from the heart:* Psal.15.2. *and they that deale truly are* Pro.12.22. *Gods delight.*

This is alwaies required in al our doctrines, accusations, defences, testimonies, promises, bargaines, councels: but especially in Iudges and Magistrates sitting on iudgement seat: because then Prou.17.7. they stand in gods stead, who

is

is truth it selfe.

To this place belongeth *Apologie*, which is, when a Christian called before a Magistrate, and straightly examined of his religion, confesseth Christ boldly, and denieth not the truth. Mat. 26. 14.

Contrarie to this, is lying, cogging, glosing, smoothing, dissembling as for example, Gehazi, after he had receiued money and garments of Naam the Syrian against Elishas wil, he went and stood before his maister, who saide vnto him, Whence commest thou, Gehazi? who making it nothing to lie for a vantage, smoothed it ouer finely, and saide, *Thy seruant went no whither.* To the like effect 2. King. 5. 25.

and purpose, report is made of a rich man that had two chests: the one whereof he called *all the world*, the other his *freind*. In the first he putteth nothing: in the secōd he putteth all his substance. When his neighbour came to borrowe monie, he vsed to answere, truly I haue neuer a pennie in all the world, meaning his emptie chest, but I wil see (saith he) what my friend can doe, looking thereby for interest by the money out of his other chest.

This vice is very common, and it is a rare thing to finde a man that maketh a conscience of a lie.

Lying is, when a man speaketh otherwise then the truth is, with a purpose to deceiue.

deceiue. Here note that there is great difference betweene these two speeches, *It is an vntruth*, and *It is a lie*. The first may be vsed when a man speaketh falshoods. But in vsing the second, we must be heedie & sparing: for when a man is chalenged for a lie, three things are laid to his charge. I. That he speaketh falsly. II. That he is willing to doe so. III. That he hath a desire & purpose to deceiue.

Quest. Whether may not a man lie, if it be for the procuring of some great good to our neighbour, or to the whole cõtrey, where we are?

Ans. No. Reasons are these. I. Lying is forbidden, a *as an abomination to the Lord.* a Lam. 3 31. Pro. 12. 22.

II. [b] *Secondly we are not to doe any euil that good may come thereof.* III. He which lieth, in so doing conformeth himselfe to the deuil, who [c] is a lier & the father thereof.

b. Rom. 3. 8.

c. Ioh. 8. 44.

Obiect. I. Such lying is for our neighbours good and not against charitie.

Ans. No; for [d] *charitie reioyceth in the truth.*

d. 1. Cor. 13. 6.

Obiect. II. The holy Scriptures haue mentioned the lies of the Patriarkes.

Ans. We must not liue by examples against rules of Gods word.

Obiect. III. Rahab and the midwiues of Egypt in saiuing the spies, and in preseruing the Israelites infants vsed lying, & are commended for their facts.

Ans.

Anſ. They are cõmẽded for their faith not for lying. The workes which they did, were excellent works of mercie, & therefore to be allowed: and the doers failed onely in the manner of performing them.

As truth is required in ſpeach, ſo alſo reuerence to God and man.

Reuerence to god is, when we ſo ſpeak of God and vſe his titles, that we ſhewe reuerẽce our ſeules, & mooue reuerence in others. *If thou will not keepe* (ſaith the Lord) *and doe all the words of this law* (*that are written in this booke*) *and feare the glorious and fearful name,* THE LORD THY GOD, *then the Lord will make thy plagues wonderfull.* Deut. 28. 58.

Here

Here take heede of all manner of blaſpheming, which is, when men vſe ſuch ſpeeches of God, as doe either detract any thing from his Maieſtie, or aſcribe any thing to him, not beſeeming him: a ſinne of all other to be deteſted. Reaſons. I. A blaſphemer is viler then the reſt of the creatures: for they praiſe god in their kind and ſhew forth his power, goodneſſe, and wiſdome: but he diſhonoreth God in his wretched ſpeech. II. *He* is as a madde dogge that flieth in his maſters face, who kerpeth him and giueth him bread. III. thirdly Cuſtome in blaſphemies ſheweth a man to be the child of the deuill, and no

child

child of God as yet. A father lying on his death bedde, called the three children to him which he kept, and told them that one onely of them was his owne sonne, and that the rest were onely brought vp by him: therefore vnto him he gaue all his goods: but which of these was his naturall sonne he would not in any wise declare. When he was dead, euery one of the three children pleaded that he was the sonne, & therefore that the goods were his. The matter beeing brought before a Iudge he was constrained to take this course: he caused the dead corpes of the father to be set vp against a tree, and commanded the three sonnes to take bowes

and

and arrowes, and to shoote against their father and to see who could come neerest the heart. The first & second did shoote at their father and did hitte him, the third was angrie with both the other through natural affection of a child to a father, and refused to shoote. This done, the Iudge gaue sentence that the two first were no sonnes, but the third onely, and that he should haue the goods. The like triall may be vsed to know who be Gods children. Such persons with whome blaspheming is rife, are very deuills incarnate, and the children of the deuil, who rend God in pieces, and shoote him through with their darts, as it is said of

of the Egyptian when he blasphemed, that he *smote or pierced through Gods Name.*

Magistrates and rulers se- Leuit. 24 8. uerely punish such as abuse waiikkobh. their names, and they doe it iustly: how much lesse then should blasphemers of Gods name escape without great punishment?

Againe here we must be warned to take heede of that customable swearing; and also of periury. It is a very straunge sinne: for the periured person doth not onely sinne himselfe, but withall he endeauoureth to intangle God in the same sinne with himselfe.

Further, take heede least thou dost either make or receiue the iests which are

contriued out of the phrases of scripture: which are very many and very usually rehearsed in companie. The oyle wherewith the tabernacle and the arke of the Testament and the Priests were annointed, was holy: & therefore no man might put it to any other vse, as to annoint his owne flesh therewith, or to make the like vnto it. a Pilate a poore Painym when he heard the name of the sonne of God, *was afraid*: & we much more ought to tremble at the word of God, not to make our selues merrie with it. And therefore the scoffing of Iulian the Apostata is very fearful, who was wont to reach Christians boxes on the eare, & withall,

Ex.30.31.

a. Ioh.19.8.

bidde them turne the other, and obey their maſters commaundement, *Whoſoeuer ſhall ſmite thee on the right cheeke, turne to him the other alſo.* And he denied pay & like reward to his ſouldiers that were Chriſtians, becauſe he ſaid he would make them fit for the kingdome of heauen, conſidering that Chriſt had ſaid, *Bleſſed are the poore in ſpirit: for theirs is the kingdome of heauen.* Math. 5. 39.

Here alſo men muſt learne to take heede of all manner of charmes and enchantments, which commonly are nothing els but words of ſcripture or ſuch like, vſed for the curing of paines and diſeaſes both in men and beaſts. As for example the

first wordes of Saint Iohns Gospel, *In the beginning was the Word, and the Word was with God &c.* are vsed to be written in a paper, & hung about mens neckes to cure agues. But the truth is, such kind of practises are deuilish. Patrons of charmes hold that in such wordes as are either diuine or barbarous, is much efficacie. But whence is this efficacie? from god? from men? or from the deuil? If It shal be said from God; we must know that the word vsed in holy manner, is the instrument of God to conuey vnto vs spirituall blessings, as faith, regeneratiō, repētance; but it doth not serue to bring vnto vs corporall health.

Well

Wellthen, belike words take vertue from the ſpeaker, & are made powerfull by the ſtrength of his imagination. Indeede of this opinion are ſome Phyſitians, as *Auicenna* & *Paracelſus*, who thinke that Phantaſie is like to the ſunne, which worketh on all things to which his beames doe come, and the latter that by imagination miracles might be wrought. But this opinion is fond, and the reaſons alleadged for it are without weight. For imaginations are no things but ſhadows of things. And as an image of a man in a glaſſe hath no power in it, but only ſerues to reſemble and repreſent the bodie of a man: ſo it is with the phantaſie & conceit of the mind,

Parac. lib. de Tartaro.

and no otherwise. And if imaginatiō haue any force, it is onely within the spirits & humours of a mans owne bodie: but to giue force to worke in the bodies of others it cannot; no more then the shadow of one bodie can ordinarily cure the bodie of another on which it lighteth. Wherefore words vsed in the way of bodily cure, be they in themselues neuer so good, are no better then the deuills sacraments: and when they are vsed to blind people, he it is, that cōming vnder hand, worketh the cure, & by turning himselfe into an angel of light, deludes thē. But it were better for a mā to die a thousād times: thē to vse such remedies, which in curing the

bodie

bodie destroy the soule.

Lastly auoide, all imprecations and cursings, either against men or other creatures: for God in iudgement to punish such cursed speaking, often brings to passe such imprecatiõs: as may appeare in the Iewes, who at the arraignment of Christ, cried, saiyng, *His blood be vpon vs and our children*: which imprecation is verified vpon thẽ vnto this day. At *Newburge* in Germanie a certaine mother cursed her sonne, saying, *Get thee away, I would thou mightest neuer come againe aliue*: the very same day hee went into the water and was drowned.

Mat. 27. 25.

Lonicerus theat. hist. prec. ept. 4. Idem.

Againe, a mother brought her child to the Vniuersitie of *Wittemberge*, by reason he was

was possessed with an vncleane spirit; being demãded how it came to passe, she answered in the hearing of many, that in her anger she said, *The deuil take thee*, & therevpon presently the child was possessed. And in our country men often wish the plague, the poxe, the pestilence to their children, their seruãts, their cattel: and often it falls out accordingly.

In daies of the king Edward, certaine English souldiers (as I am certainly informed by a witnesse then present) being by a tempest cast vpon the sands on the coast of France, gaue themselues to praiers, & commended their soules to God, as in so great

great danger it was meete: but one among the reſt, deſperatly minded went a part & cried out ſaying, *O gallowſe claime thy right, gallowſe claime thy right.* Now the ſaid partie among the reſt (as God would haue it) eſcaped ſafe to land; & afterward liuing ſome ſpace oftime in France, returned againe to England, where he was hanged for ſtealing of horſes: and thus according to his deſire the gallowſe claimed her right.

Reuerence to man is in two reſpects, either becauſe he is created after the image of God, or becauſe he is aboue vs in age, gifts, authoritie. In the firſt conſideration, men muſt haue

haue care to giue ſuch names to children as are proper & fit, vſuall, and knowne: the ſignification whereof may admoniſh them of the promiſes of God, of godlines, or of ſome good dutie. And there be foure allowed ends of giuing names. I. To preſerue the memorie of ſome thing by the name giuen, as Adam, Iſrael, Iſaac. II. To ſignifie ſome thing to come, as Euah, Abraham, Iohn, Peter. III. To preſerue the name and memorie of parents & kindred, which was vſed in the birth of Iohn Baptiſt. This cuſtome may ſtill be retained, if there be any good example in the ancetours that the child may follow. IV. That the life and profeſſion of good men may

be

be reuiued in the renuing of their names.

Here we muſt take heede, in no wiſe to giue to children the proper names or titles of God, as Ieſus, Immanuel, &c.

Neither are the profeſſours of the Goſpell to be intituled by the name of ſuch as haue beene famous inſtruments in the church as to be called *Caluiniſts*, *Lutherans* &c. *Now this I ſay, that euery one of you ſaith, I am Pauls, and I am Apollos, I am Cephas, and I am Chriſts: Is Chriſt deuided? was Paul crucified for you? either were ye baptized in the name of Paul?* 1. Cor. 12. 13.

And it is a bolde parte of the peſtilent generation of Papiſts, who take to them-

 ſelues

Act.11.26. χρηματίσαι. sic Ro. 11.4.

selues the name of *Iesuites*, whereas the like name of *Christian* was giuen to the disciples at Antioch not by the deuise of man, *but by diuine oracle.*

As the changing of the name giuen in Baptisme is not to be allowed; so the varying of it according to the variete of language, (if neither hurt, nor fraud to any be intended thereby) is not vnlawful. Vpō this groūd Saul is called Paul: & Christ cals Simon his disciple otherwhiles Cephas, Peter. And very worthy Diuines in this age, that their writings might be read of the aduersaries; haue in like sort without offence varied their name. Melancthon calls himselfe Dydimus Faventinus,

ventinus and Melangæus. Bucer intitles himselfe Aretius Felinus: and Theodore Beze once writ himselfe Nathaniel Nezechius.

Reuerence to man as he is superiour, is in vsing fit titles of reuerence. Sara is commended in Scriptures for obeying her husband, and for *calling him Syr.* But excesse must here be auoided, when titles of honour proper to God are giuen to men, as *head of the Catholike church* to the Pope, *Ladie and Queene of heauen* to the mother of Christ. This fault Christ reproueth in the yong man, saying, *why callest thou me good? there is none good but God.*

1. Pet. 3. 7.

Matth. 19.

CHAP. VII.

Of Modestie and of Meeſſeneke.

MOdeſtie in ſpeech hath diuers cautes: firſt, if a man ſpeake any thing of himſelfe, that is, in his owne commendation, let him alter the perſō and ſpeake of himſelfe as of another: *I know a man* (ſaith Paul, ſpeaking of himſelfe) *in Chriſt aboue fourteene yeares agoe, &c. which was taken vp into Paradiſe, & heard words which can not be ſpoken.* And Iohn ſaith of himſelfe: *When Ieſus ſaw his mother, and the diſciple whome he loued, ſtanding by, &c.*

2. Cor. 12.

Iohn. 19. 29.

Here take heede of boaſting, whereby men imitate the deuill, who ſaid, *All this power I will giue thee, and the glorie of*

glorie of those kingdomes: for that is deliuered vnto me, and towhome soeuer I will, I giue it. Luk. 4. 6.

Againe, when a man shall haue occasion to speake of his owne faults and corruptions, let him speake the vttermost against himselfe, as Paul called himselfe *the first of all sinners.* But if it be to mention any thing of himselfe, that may minister matter of commendation, let his speech rather incline to the defect, then to the excesse as Paul saith. *I am least of the Apostles, which am not meete to be called an Apostle, because I persecuted the Church of God.* 1. Tim. 1. 15. 1. Cor. 15. 9.

Secondly, in mentioning of things which mooue blushing, we are to vse as seeme-

ly wordes as may be choſen. Gen. 4. 1. *Afterward Adam knew Heuah his wife, which conceiued and bare Cain.* 1 Sam. 24. 4. *And when he came to the ſheepcoates by the way where there was a caue, Saul went in to couer his feete,* that is, to doe his eaſement.

Meekeneſſe alſo is required in communication, which is, when a man vſeth courteous and faire ſpeech. *Put them in remembrance, &c. that they be courteous, ſhewing all meekenes to all men, for we our ſelues alſo were in times paſt vnwiſe, diſobedient. &c.* Tit. 3. 2. 3.

Meekneſſe and gentlenes ſhewes it ſelfe in Salutations Anſwers, and Reproofes.

For the firſt, daily experience ſheweth, that it maketh

much for the maintaining of loue, to call men by their proper name or surnames. And this was a signe of speciall fauour that God called *Moses* by his proper name. Yet more couenient it is to salute our betters by names of honour or office. Thus the disciples call our Sauiour Christ *Rabbi*: and it was the vsuall maner among the Iewes, to call their betters *Adon*, that is, Lord, or Syr.

The formes of salutations are to be after the order practised in scripture. An Angel saluted Gedeon thus; *The Lord be with thee thou valiant man*. And Boaz came to Bethlehem, and said to the reapers, *The Lord be with you*: & they answered, *The Lord blesse*

Iud. 6. 12.

Ruth. 2. 4.

Luk. 1. 28.

blesse thee. And the Angel saluted Marie, *Hayle, freely beloued, the Lord is with thee, &c.* Christ comming among his disciples, said *Peace among you*: and he taught them comming to any house to say, *Peace be to this house.*

Luk. 1. 28.

10. 13.

By this it appeareth, that our common formes of salutations are commendable: which are of diuers sorts; as when one meets another, *God saue you:* when one goes away *God be with you*: in the morning, *God giue you a good morning*: after noone, *God giue a good euening*: when one is going on his iourney, *God speede your iourney*: when one is working, *God speede you*: in eating, *much good doe it you:* when one hath a new office,

God

God giue you ioy of your office: when one is ſicke, *God comfort you, &c.*

And when children ſalute their fathers and mothers after this manner: *I pray you father bleſſe me: I pray you mother bleſſe me:* it is a ſeemly thing. For God hath made parents to be the inſtruments of bleſſing to their children, in nurturing them and praying for them: as the fifth commandement ſaith *Honour thy father and thy mother that they may prolong thy daies.* Now they prolong the childrens daies by praying to God for bleſſing on them, and, by ſuch like duties.

It is an vſe in all places when a man neeſeth to ſa-

lute him by saying, *Christ help you*: But there is no cause why the words should then be vsed more then at another time. The reasõs are, I. it is an old custome fetched frõ the Gentiles before Christ, and hath no ground at all: for they vsed with the like words to wish men health, because they thought neesing to be a sacred and holy thing: and because some take it to be a signe of vnhappie and euill successe, which indeede is otherwise. II. If there be any danger in the brain before neesing when a man hath neesed the danger is past, as learned physitians teach: therefore there is no cause of the vsing such words then, more

Arist. de hist. animal. l. 1. cap. 10. & probl. sect. 33. Plin. l. 28. cap. 2.

then

then, at coughing.

Against the practise of saluting each other, some things may be obiected. II. Ioh. epist. 2. vers. 10. *If there come any vnto you, and bring not this doctrine, receiue him not to house, neither bidde him, God speede.*

Ans. This place doth not forbid common ciuilitie and curtesie of man to man: but onely familiaritie and acquaintance whith heretikes: yea such acquaintance and familiaritie as may seeme to giue approbation and applause to their badde proceedings. II. Elisha sending Gehazi his seruant to lay his staffe on the dead child of the Shunamite, bad him if he met any not

to

to salute them, and if they spake to him not to answer them. 2. King. 4. 29. And when our Sauiour Christ sent his Disciples to preach in Iudea, he badde them *to salute no man by the way*, Luk. the 10. 4. *Ans.* The intent of these two places is not to forbid men to salute others, but rather to inioyne Gehazi and the Disciples of Christ only to omit for that time the practise of the duties of common courtesie, so farre forth as they might hinder or delay the performance of weightier affaires.

Our answers must be soft, that anger be neither kindled nor increased. *A soft answer putteth away wrath, but grieuous wordes stirre vp angers.* Pro. 15. 23.

Nabal

Nabal by churlish language prouoked Dauid to wrath, but Abigail by the contrarie appeased him. *Gedeon spake gently to the men of Ephraim,* when they were angrie against him, and appeased them. For the text saith, *When he had thus spoken, then their spirits abated towards him.* Therefore Salomon saith well, *A ioy commeth to a man by the answer of his mouth, but how good is a word in due season?* 1Sam.24.7,8. Iudg.8.3.

Now if any shall raile on vs, our dutie is, not to raile againe. *Blesse them that persecute you, blesse, I say, and curse not. Be courteous, not rendering euill for euill, neither rebuke for rebuke, but contrariwise blesse, knowing that ye* Rom.12.14. 1.Pet.3.4.

be

be thereunto called, that you should be heyres of blessing. This thing was notably practised by Dauid *Psal.* 109. 4. *For my friendship they were my aduersaries, but I gaue my selfe to prayer.* And therefore in this case, either silence is to be vsed, or at the most, onely a iust & manifest defence of our innocencie to be made. Ezechias commaũded the people to be silent, and not to say any thing to the speech of Rabsachai, now flattering, now threatning. When Eli spake hardly of Anna, & bad her put away her drunkennes, she answered, *Nay my Lord I am a woman troubled in spirit, I haue neither drunke wine nor strong drinke, but haue powred*

2. King. 18. 36.

1. Sam. 1. 15.

powred out my soule before the Lord. Thus Ioseph cleares himselfe, saying, *I have done nothing wherefore they should put me in the dungeon.* And Daniel to Nabuchodonosor, *Vnto thee O King, have I done no hurt.* And our Saviour Christ when the Iewes said vnto him, *Say we not true, that thou art a Samaritane and hast a devill?* answered, *I have not a devill, but I honour my father, and ye have dishonoured me.* And Paul being to make an Apologie for himselfe, begins thus: *Men and brethren, I have in all good conscience served God vnto this day.*

Gen. 40.15. Dan. 6.22. Ioh. 8.48, 46. Act. 23.1.

Now when a man hath thus cleared himselfe, though his owne word in his

his own behalfe take no effect, yet let him patiently commit his cause to god, who in time will manifest the truth, & bring it to light: as Dauid did, *Iudge me, O God,* (saith he,) *for I haue walked in mine innocẽcie:* &againe, *the wicked watcheth the righteous, and seeketh to slay him: but the Lord wil not leaue him in his hand, nor condemne him when he is iudged.*

Psal.26. Psa.37.32.33.

Meekenesse in reproofe is, when any shall admonish his brother of any fault for his amendmẽt, with the like moderation that Chirurgõs vse, who being to set the arme or legge that is forth of ioynt, handle it so tẽderly, that the patient shall skant feele when the bone falls in

againe.

againe. This counsell Paul giueth, *Brethren, if any man be fallen by occasiõ into any fault, ye which are spirituall, restore such a one* (or set him in ioynt againe,) *with the spirit of meekenesse.* This was practised by Abraham towards Lot, when their heard-men were at variãce, saying, *Let there be, I pray thee, no strife betweene thee and me, neither betweene mine heard-men and thine: for we are brethren.* Gen.13.8,9.

And this is done foure waies. First, whẽ we reproue a man generally, as Nathan did Dauid by a parable. Secondly, when in the roome of a reproofe we put an exhortation: in the exhortation insinuating an oblique reproofe, as when a man 2.Sam.12.

shall

shall sweare in his talke, I shal not need alwaies to say, *Ye doe very ill to sweare, and so to dishonour God:* but I will lap it vp in the forme of an exhortation, as pills are lapt in sugar, by saying, *Yea and nay, yea and nay shall serue among vs. Rebuke not an elder, but exhort him as a father, and young men as brethren,* saith Paul to Timothie. Thirdly, whē the reproofe is propounded in a mans own perſō, as though he were faultie which reprooueth. Paul practiſed this: *Now these things, brethren (saith he) I haue figuratiuely applied to mine owne ſelfe and Apollos for your ſakes, that ye might learn by vs, that no man preſume aboue that which is written.* Fourthly, when the fault

2. Tim. 3. 1.

1. Cor. 4. 6.

fault is directly reproued, but yet partly with prefaces, that we doe it of loue, that we wish wel to the partie, that we speake ascōsidering our selues, that we also are in dāger of the same fault: and partly by framing the reproofe out of the word of God, that the partie may see himselfe, rather to be reproued by God, then by vs: after this manner the inferiour may admoniſh his ſuperiour, eſpecially when there is no other way of redreſſe, and he is to liſte, yeelding himselfe tractable. Naaman is aduiſed by his ſeruant, who ſaid, *Father, if the Prophet had commanded thee a great thing wouldſt thou not haue done it: how much rather*

Galat.

2. king. 5. 13.

ther then, when he ſaith to thee, Waſh, & be cleane? Then went he downe, and waſhed himſelfe ſeauen times in Iordan.

When any ſhall in this manner be admoniſhed of a fault, they are to yeeld themſelues tractable and thankefull, and be heartily glad of ſo good a freind. Notable is the ſpeech of the Pſalmiſt; *Let the righteous ſmite me, it is a beneſite: and let him reproue me: it is the cheife ointmẽt, let it not be wãting to my head.* And Salomon ſaith, *A reproofe entreth more into him that hath vnderſtãding, then an hundred ſtripes into a foole.* And, *Open rebuke is better then ſecreet loue.*

Pſal. 141. 5.

Prou. 17. 10.

Prou. 27. 5.

CHAP VII.

Of Sobrietie, Vrbanitie, Fidelitie,

e, & care of others good name.

Obrietie in iudgement
is, when a man either ſuſ-
endeth his opinion of his
eighbours ſayings or do-
ngs, or els ſpeaketh as chari-
bly as he can, by ſaying as
ttle as may be, if the things
e euill: or by interpreting
ll in better part, if the
peech or action be doubt-
ull. Therefore doe thus: de-
piſe not thy neighbour, but
hinke thy ſelfe as bad a ſin-
ner, and that the like defects
may befal thee. If thou canſt
not excuſe his doing, excuſe
his intent which may be
good: or if the deede be
euill, thinke it was done
of ignorance: if thou canſt
no way excuſe him, thinke
ſome great temptatiõ befell
him, and that thou ſhouldſt

be worse, if the like tempta-
tion befell thee : and giue
God thankes that the like a
yet hath not befallen thee.
Despise not a man beeing
sinner, for though he be euill
to day, he may turne to mor-
row.

Here is condemned all
headie and rash iudgement,
whereby men make things
either worse then they are,
or els they take & turne all
things to the worse part.
Thus the deuill dealt with
Iob, saying, *Doth Iob feare*
God for nought? & c. but stretch
out thine hand now and touch
all that he hath, to see if he will
not blaspheme thee to thy face.
Such was the dealing of
Doeg with Dauid, *I saw the*
sonne of Isai (saith he) *whe*

Mal. 3. 1.

Iob. 1. 9. 11.

1. Sam. 22. 9.

e came to Abimelech the son
f Ahitub, who asked counsell
f the lord for him, and gaue
im victuals, and he gaue him
lso the sword of Goliah the
Philistim. Here the backbiter
concealeth the necessarie
circumstances, wherby Abi-
melech might haue beene
excused, as that Dauid asked
bread beeing hungrie, and
that he told not Abimelech
that he was out of Sauls fa-
uour: but he turneth all his
speech to this ende, to bring
the Preist into suspitio with
Saul.

Thus the Pharises dealt.

ker of wine, and a friend of Publicans and sinners.

Contrarie to this Sobrietie is *Flatterie*, whereby for hope either of fauour or gaine, men, & especially such as are of dignity & place, are soothed vp in their sinnes, & extolled aboue measure, euen to their faces. As when Herod arraied in royall apparell, and sate on the iudgment seate & made an oration, the people gaue a shout, saying, *The voyce of God, and not of man.* But marke what Salomon saith, *He that praiseth his friend with a loud voice rising early in the morning, it shall be counted to him for a curse.* One being asked which was the worst of all beasts, answered, Of wild

Act. 12. 22.

Prou. 27. 14.

beasts,

beasts, the tyrant of tame beasts, the flatterer. And another said, that flatterers were worse then crowes: for they eate onely dead carrió, these feede on liuing men.

And of all kinds of Flatterie, that is the worst when a man shall speake faire to his neighbours face & praise him; but behind his backe speake his pleasure, & cut his throat. Dauid cóplaineth of his familiar friend, that *the words of his mouth were softer then butter, yet warre was in his heart: that his words were more gentle then oyle, yet they were swords.* The Pharises behinde Christs backe tooke counsell how they might intangle him in talke, but before his face they say, *Master*

Psal. 54. 12.

we know that thou art true, and teachest the way of God truely, neither carest thou for any mã:
Math. 22. 16. *for thou considerest not the persõ of men.*

Vrbanitie, is a grace of speech, whereby men in seemely manner vse plea-
Math. 22. 16. santnesse in talke for recreation, or for such delight as is ioyned with profit to themselues and others. The *Preacher* saith,
Eccl. 3. 4. *There is a time to laugh, & a time to weepe. When the Lord brought again the captiuitie of Sion we were like them that dreame. Then was our mouth filled with laughter, and our tongue with ioy.*

Now this mirth must be ioyned with the feare of God, otherwise Salomon saith

saith wel, *I have said to laugh-*
ter, thou art madde: and of ioy, Eccl. 2. 2.
what is that thou doest? And
Christ saith, *Wo to you that*
now laugh, for ye shall weepe. Se- Luk. 6. 25.
condly with compassion &
sorrow for Gods people in
affliction and miserie. *They*
drinke wine in bowles, and an-
noint thē selues with the cheife Amos 6. 6.
ointments, but no man is sorrie
for the afflictiō of Ioseph. Third-
ly, it must be sparing and
moderate. Paul condēneth
such as are *louers of pleasures,* 2. Tim. 3.
more then of God. Fourthly, it
must be void of the practise
of sinne. Moses is commen-
ded that *he refused the plea-* Heb. 11.
sures of sinne.

The vsuall time of mirth
is at meates. And here Samp-
sons practise may be sol- Iudg. 14. 12.

lowed, who at his mariage feast propounded a riddle or hard questiō to his friends. And Ambrose thinketh that he did this to stoppe thē mouthes of talkers, and to occuple their wits.

Withall it must be remembred to be a Christian duties, euen at the table to maintaine talke of religion, & of duties of godlines, after the practise of our Sauiōr Christ: though many vpon little ground chinke otherwise. Tertullian recordeth of the Christians of his time, that they vsed in their loue-feasts to talke together, as considering with themselues that they had God himself as an eare witnesse to them. Chrysostome of this point

Luk.11.37. and 14.1. & 22.15.

Apol.c.39.

faith

faith well: *I would to God* (saith he) *that in taverns and feasts, and at bankets, men would talke and dispute of hell for the remembring of hell would hinder a man from falling to hell.* And it was the manner of the primitiue Church at dinner and supper to vse the reading of the Scriptures. *When ye come to the table* (saith Augustine) *heare that which is read according to custome, without any stirre or striuing: that your mouthes may not only receiue the meate, but your eares may hunger after the word of God.* And this ancient custome is to this day retained in the Colledges of the Vniuersitie of Cambridge.

Hom. 2. in 2. Thess. cap. 2.

August. epist. 29.

And this holy reioycing at meate is specially to be

vsed with such as are godly.
As Salomon saith, that he
Prou.23.1. *which sitteth at the couetous*
mans table, shall vomit his
23.2.46. *morsells, and shall loose his*
sweete words. The faithfull at
Ierusalē did breake bread to-
gether with gladnesse and sin-
glenes of heart.

Question. Whether iesting be tolerable in any sort or not?

Answ. That iesting which standeth in quippes, taunts, and girds, which serueth only for the offence of some, with the delight of others, is not tolerable: because *all speech ought edifie, & minister grace to the hearers:* neither doth it agree with Christian grauitie and modestie. But two kinds of iesting are tolerable: the

one is moderate and sparing mirth, in the vse of things indifferent, in season conuenient, without the least scandall of any man, and with profit to the hearers. The second is that which the Prophets vsed, when they iested against wicked persons, yet so, as withal they sharpely reprooued their sins. *At noon Eliah mocked them, and saiue, Crie aloud, for he is a God: either he talketh or persueth his enemies, or is in his iourney, or it may bee he sleepeth and must be awaked.*

1. king. 18. 27
2. king. 2. 23.
Isa. 24. 11.

As for laughter, it may be vsed: otherwise God would neuer haue giuē that power and facultie vnto man: but the vse of it must be both moderate and seldom, as sor-

rowe for our sinnes is to be plentiful and often. This we may learne in Christs example, of whom we reade that he wept three times, at the destruction of Ierusalem, at the raising of Lazerus, and in his agonie: but we neuer read that he laughed. And specially remember the saying of Chrysostome: *Si risus in Ecclesia, diabolus opus est*, that is to mooue laughter in the Church, is the worke of the diuell.

Luk. 19. 41. Ioh. 11. Heb. 5. 7.

Fidelitie is constancie in al our lawfull sayings and promises.

A promise is to be made with this condition (if God will) and then if a man be preuented by death, or by any like meanes, he is not to

Iam. 4. 13. 1. Cor. 4. 19.

be blamed: otherwise a mãs lawefull word and promise bindeth him according to the will & pleasure of him to whome it is made.

Nowe if afterward it be hurtfull to him that made it, he may craue to be free frõ his promise: and libertie being graunted, take it. But a promise boũd with an oath is to be kept, though priuate hinderance followe: yet so as the Magistrate may order the matter, and proceede in equitie, that the dammage may be the lesse. Psal. 15. 4.

The last grace which is to be vsed in speech, is care of our neighbours good name, which is farre *better to him thẽ great riches.* Prou. 22.

Here is condẽned the tale-

bearer, which of an euill minde telleth a thing of an other, to bring him into hatred, or to reuenge himselfe, or to get something, which otherwise he could not obtaine.

Rom.1.30. Gen.9. This tale-bearing is of diuers sortes. One is, when men whisper abroad secretly the fault of an other, whereas they should rather admonish the partie, as *Cham* who he had seene his fathers nakednes, ran straight and told his brethren. The second, whē they adde to or change the thing said or done, as it serueth for their purpose. Some of the witnesses which came against Christ, charged him to say, *I will destroy this temple* [illegible] Matth.26.60.

in three dates build another without hands. Where first they chage his meaning, for Christ spake of the temple of his bodie. Secondly, they adde to the words, For Christ said not I *will destroy this temple:* but *destroy ye this temple.* Therefore the holy Ghost noteth them with the name of *false witnes bearers.* The third, when men surmise, and tell that which was neuer done. When Ieremy was going out of Ierusalem to the land of Beniamin, and was in the gate of Beniamin, Irijah toke him & said, Thou flieſt to the Chaldeans. Then said Ieremie, that is false, I flie not to the Chaldeans, but he would not heare him. The fourth is the colored

Ier. 37. 9.

tale-bearing, when one speaketh euill of another with fine prefaces and preāples, faining that he is very sorry that his neighbour hath done such or such a thing; that he speaketh it not of malice, but of a good mind; that he is constrained to speake: that he speaketh not all that he could speake: that the partie to whome the tale is told must keepe it secret. Luther writeth of this fault very well: *This vice (saith he) wherby we tell abroad the things which we heare of others, and take them in worse part is very rife, and of great force to sowe discords: the rather, because it often shewes it selfe vnder the pretence and name of counsell and good aduise. And it is a notable vizard*

Upon Psa. 15. 3.

for a talebearer to transforme himselfe into an angel of light, and under zealo for Gods glory to backbite & accuse his neighbour of heresie, errour, and wicked life.

Therefore the Prophets meaning is, that we should conceale the euills that bee in our neighbour, and not speake them to others, though he be an enemie and deserue it at our hands, and onely speake of those good things in him which seeme to preserue concord for this we would that men should doe vnto vs. Yea, & let vs take heede that we judge not, or condemne any mans saying or doing rashly. Augustine saith, that this was the care which his mother had towardes her enemies. To doe this is a notable point of iust dealing, but indeed there is no man vtter-

Confess. lib.

ly without this fault in this life: such is our wretched state in this world. For though some are of this mind, that they desire not to haue other mens wants tolde them, and will not take all in worse part, yet if they be told & takẽ in worse part of others, they can willingly heare them, neither will they checke the teller, but suffer bad surmises to take
Ierem. 40. *place with them. But* Gedaliah *the sonne of* Ahicham *excelled in the contrary uertue, who chose rather to hazard his life, then to suspect euill by Ismael.*

This tale-bearing is the common table talke in England: and it is wonderfull to see how those, who are otherwise godly, are ouertakẽ with it: but men must learne to stand more in awe of

gods

gods commandement, and also to cõsider that the same thing a man speaketh of another, commeth home again by his owne doore. Such as vse tale-bearing and backe-biting, are by Gods iust iugdement paid home in the same kind: and hereupon Christ saith, *Iudge not that ye be not iudged; for with what iudgement ye iudge, ye shall be iudged.* Wherfore when men shall enter any euil communication of others, we are to interrupt it by other talke, as not regarding it.

Here remember, that when gouernours and magistrates shall vse hard words not in the way of defamation, but for the reprouing of a vice, it is not to slander us. *O fra-*

Gal.3. Matth.3. like Galathians: O generation of vipers: and Christ rearmeth Herod, Foxe.

CHAP. VIII.

Of the bonds of Truth.

THus much of grace in speech. Now followeth bonds of truth, whereby the truth of our talke is testified and confirmed.

There are three: A simple assertion, an asseueration, and oath.

A simple assertion, is either a simple affirmation, as *yea, yea*: or a simple negation, as *nay, nay*. And they are to be vsed only in our familiar and common talke. *Let your* Matth.5. *communication be yea, yea: nay, nay: and whatsoeuer is more, commeth of euill.*

If

If the truth which we affirme or denie be doubtfull or contingẽt, then such clauses as these [*it is so, or, it is not so as I thinke, as I remember, as I take it*] are to be added. If one shall say, *It is so*, and afterwards it proove otherwise, he receiueth discredit, because he speaketh an vntruth. But if he shall say *I thinke it is so*, though it fall out otherwaies, yet he saueth his credit, because he deceiueth not, but onely is deceiued.

An assеueration is a forme of speech, whereby one doth vehemently affirme or denie any thing: as when a man shall say: *verily, in truth, in very truth, without all doubt*, &c. These and such like are

not

not to be vſed at euery word: but then onely when a truth of great importance is to be confirmed. When the falſe prophets among the Iewes and the prieſts would not beleeue that Ieremie was ſent of God: what ſaith he? not ſimply, *The Lord hath ſent me*: but, *In truth the Lord hath ſent me*. Our ſauiour Chriſt, when he vſed to ſpeake any weighdie matter, vſed to ſay, *Amen, Amen, verily, verily*, which is a plain aſſeueration: for *Amen* is more then a ſimple affirmation, and it is leſſe then an oath, as the very ſence of the word doth import: which is no more, but *truly, certenly*.

The third is an oath, which muſt not be made by any thing

thing in heauen or earth, but onely by the Name of God alone.

It must be vsed as the last refuge and remedie of al. For when any truth of great importance is to be confirmed, and all signes, euidences, proofes, witnesses, faile among men on earth: then we may lawfully feed the Lord as a witnesse from heauen, who is the knower of all truth.

And in this case an oath may be taken, either publikely before a Magistrate, or priuately among priuate persons, if it bee done with reuerence and confidence, as was betweene Iacob and Laban. Gen. 31. 53.

CHAP.

CHAP. IX.

what is to be done when we haue spoken.

AFTER a man hath spoken his minde, very few words more are to be
Prou. 17. 27. added. He that hath knowledge spareth his wordes. *In many wordes there can not want iniquitie: but he that refraineth his lips, is wise.*

He that speaketh many wordes, speaketh either false things or superfluous, or both: as when a riuer ouerflowes, the water gathereth much slime: so many wordes, many faults. When a vessel being smitten makes a great noise, it is a token that it is

empty:

empty: and so the sound of many words shewes a vaine heart. The Gentiles haue said, that God gaue a man one tongue and two eares, that he might heare more and speake lesse. Valerius Maximus reporteth of Xenocrate, that beeing in the companie of some that vsed railing speeches, held his tongue: & being asked why he did so, answered, *That it had repented him that he had spoken, but it neuer repented him that he had held his peace.* And the prouerb is, *He that will speake what he will, shall heare what he would not.* To the framing of our speech Ambrose requireth three things: a yoke, a ballance, and a meruand: a yoke, to

keepe

keepe it in ſtaied grauitie; a ballance to giue it weight of reaſon; a meſwand, to keepe it in meaſure and moderation.

This rule muſt be practiſed carefully, for the auoiding of chiding, brawling, and contention. *Let nothing be done by contention*, Phil. 2. 3. Let ſtudents and ſchollers learne to practiſe this; for what ſhall an other mans opinion hurt thee, though in reaſoning he be not of thy minde in euery point?

Here take heed of the ſpirit of contradiction, whereby ſome by thwarting and contradicting euery man, at length prooue either obſtinate heretikes, or lewd Atheiſts, and make no bones

to cõtradict the holy Ghost, and to call the scriptures in question, and dispute that there is no God.

Now if a man speake necessarie things, though he continue his speech till midnight, as Paul did, it can not be called immoderate or superfluous talke. Act. 20. 7.

CHAP. X.

Of writing.

ALL this which is set downe concerning speech, must as well be practised in writing as in speaking. Whereby are condemned ballads, bookes of loue, al idle discourses and histories, being nothing els but enticements and baites vnto

manifold

manifold sinnes, fitter for Sodome and Gomorrah, then for Gods Church. And it must be followed as well in speaking of latine or any good tongue, as English, which students haue not marked; for whereas they will not sweare in English, yet in Latine they make no bones of it, saying *Mehercule, medius fidius, edepol, per deos immortales.* And wheras they hold but one God in iudgement, yet in their Latine exercises they speake of *Iupiter* and of the *immortall Gods*, after the manner of the Heathen. What a shame is this, that a Christian, & that in Christian schooles, should either be ashamed, or not vse to speake as a Christian, but

as

as Atheists doe? If thou haue many tongues and knowest not how to vse them well: he which hath but his mother tongue ordering it aright, is a better linguist then thou.

CHAP. XI.

Of silence.

VVIse and godly silence is as excellent a vertue as holy speech: for he knoweth not how to speake which knoweth not how to hold his tongue: the rule of our silence must be the law of God. By meanes of which, wise consideration must be had, whether the thing, which we haue in minde bee for Gods glo-

rie, & our neighbours good; which done, we are answerably to speake or to be silent.

Here must be considered the things of which silence must be vsed, & the persons before whome. The things are many. First, if any truth be to the hinderance of Gods glorie, or of the good of our neighbour, it must be concealed.

The concealing of truth is either in whole, or in part. In whole, when the speaking of the least word is hurtfull; As for example, the father & the sonne are both sicke at once; the sonn dieth first, the father asketh whether his sonne be dead or not; if it be said no, any truth is told; if

Aug. lib. ad. Confer.

yea,

yea, then the fathers griefe is increased, & his death hastened: therefore silence is the best. In daies of persecution holy Martyrs haue chosen rather to suffer death, then to reueale their brethren, that haue beene of their priuate assemblies with them.

The concealing of a thing in part is, when a man speaketh a little of the truth, and concealeth the rest. Which is warranted in all good and lawfull proceedings, which manifestly tend to the glory of god. When Samuel is sent to annoint Dauid, he answereth the Lord & saith, *how cã I goe? for if Saul hears of it he will kill me. Then the Lord an-* 1. Sam. 16. 1. 2. 3.

serued; Take an heyfer with thee and say, I am come to doe sacrifice and I will shew thee what thou shalt doe, and thou shalt annoint vnto me him whome I shall name vnto thee.

1.Sam.16.1,2,3.

When Ieremie had shewed king Zedekiah how he might escape death, then the king said vnto him, *Let no man know of these wordes &c. but if the princes vnderstand that I haue talked with thee, and they come vnto thee & say vnto thee, Declare vnto vs what the king hath said vnto thee &c. then shalt thou say vnto them, I hũbly besought the king that he would not cause me to returne to Iehonathãs house to die there.*

Ier.38.24,25,26.

& afterward he answered, and the matter was not perceiued. The like was practi-

sed

sed by Paul, Acts. 23. 6.

Secondly thou art to conceale thine owne secrets. Sampson reuealing his own secret, Iudge. 14. ouerthrewe himselfe. If thou desire ease by reuealing them, tell them but to fewe, and to such as are faithfull.

That which thou wouldest not haue knowne tel no man: for how shall another keepe thy counsel, when thou canst not doe it? Keepe thy friendes secret likewise, if it be not hurtfull; and let ministers conceale the sinnes & wants that trouble the conscience of such as are dying. Let magistrates conceale things done in the Senate, especially concerning warre, least they be reuealed to the

enemie.

If God bring any strange thing to passe, speake not boldly of it, but rather in silence & wonder. Iob at the consideration of Gods majestie in his works, saith *Behold I am vile, what shall I answer thee? I will lay my hand upon my mouth?* Nadab and Abihu for offering incense with strange fire, before the LORD, were both destroyed with fire, which being done, Moses told Aaron that God would be sanctified in them that come neare him, and be glorified before all the people: and then the text saith, *but Aaron held his peace.* When Peter had taught the Gentiles, and after returned to Hierusalem, they of the cir-

Iob. 39. 37.

Leuit. 10. 3.

circumcisiō contended with him: he then rendereth a reason of his fact, which being made, they were silent. For so the text is, *When they heard these things, they held their peace, and glorified God.* When Gods iudgements befal men among vs, if we speake any thing we must iudge charitably. *Blessed is he that iudgeth wisely of the poore, the Lord shall deliuer him in the day of trouble.* Act. 11. 18. Psal. 41.

Thirdly, the infirmities and sinnes of our neighbor are alwaies to be concealed, vnlesse it be in the case before named, that we find our selues called of God to speake. *He that couereth a transgression seeketh loue.* If God in mercie couer his sinnes,

sinnes, why shouldest thou reueale them? Salomon saith, *It is the glorie of a man to passe by an infirmitie.* Prou.19.11.

Fourthly, all vnseemely matters, all things which concerne vs not, things aboue our reach, are in silence to be buried.

The persons, before whome silence must be vsed, are these. I. Malitious enemies of religion: *Giue not that which is holy vnto dogs: neither cast your pearles before swine.* Mat.7.6. This was among the rest, one cause of the silence of Christ before Caiphas and Pilate. II. Before Magistrates in their open courtes: where such as come before them are not to speake till they be

be bidden. *Then Paul after that the governor had beckened vnto him that he should speake, answered.* III. In the presence of our elders and betters, who must haue leaue and libertie to speake first, and must of others be heard with silence. The practise of this was in Elihu to Elibhaz and Bildad. A company of men (as some (say) is like to the Alphabet, in which are vowels, halfe vowels and mutes; vowels are old men, learned, wise, expert: halfe vowels, are yong men and women, who are then only to speake when they are asked: mutes, are the same parties, who being not occasioned, are in silence to heare their betters. And here all seruants and

Act. 24. 10.

Eccl. 32. 8.

Iob. 32. 6. Eccl. 7. 5. 32.

Tit. 2. 9.

children must remember when they are iustly reproued, to be silent and not to answer any thing againe.
IV. Fooles and pratlers are not to be answered, vnlesse it be to let them see their folly.

CHAP. XII.
An exhortation to keepe the tongue.

THus haue I in part set down how the tongue is to bee gouerned: and I heartily desire, that all Christians would put these rules in practise. Reasons. I *If a man seeme to be religious, & refraine not his tongue, he deceiueth himselfe, and his religion is in vaine.* I I. The man of

an euill tongue, is a beast in the forme of a man: for his tongue is the tongue of a serpent, vnder which lieth nothing but venim and poison: nay he is worse then a serpent: for it cannot hurte, vnlesse it be present to see a man, or to bite him, or to strike him with his taile: but he which hath not the rule of his tongue, hurteth men as well absent as present; neither sea nor land, nor any thing can hinder him. And againe, his throate is like a graue that hath a vent in some part, and therefore sendeth forth nothing but stinke and corruption. Psal. 140. 3. Iam. 3. 6.

As the holy men of God, when they preached, had Mark. 3. 11. their tongues as it were

touched

touched with a coale from the alter of God; and as godly men when they speake graciously, haue ther tongues inflamed with the fire of Gods spirit: so contrariwise, when thou speakest euill, thy tongue is kindled by the *fire of hell*: and Sathan comes from thence with a cole to touch thy lipes, and to set them on fire to all manner of mischeife. Chrysostome faith, that when men speake good things, their tongue is the tongue of Christ: but all manner of vngodly and cursed speaking is the deuils language. IV. The moderating of the tongue is a matter of great difficultie. S. Iames saith, *The whole nature of beasts and of birds, and of*

Iam. 3.6.

Chrysost. in Mat.

creeping things, &c. but the tongue can no man tame: it is an unruly evill. Pambus, one without learning, came to a certaine man to be taught a Psalme: who when he had heard the first verse of the 38. psalme. *I said, I will keepe my waies that I offend not in my tongue,* would not suffer the next verse to be read, saying, this verse is enough, if I could practise it. And when his teacher blamed him, because he saw him not in sixe moneths after, he answered, that he had not yet done the verse. And one that knewe him many years after, asked him whether he had yet learned the verse. I am fourtie yeares olde (saith he) and haue not yet learned to ful-

Iam. 3. 7. 8.

Hist. Tripar. lib. 8. c. 1.

fill

fill it. Now then, the harder it is to rule the tongue, the more care is to be had therein. V. The strange iudgements of God for the abuse of the tongue, especially in blasphemies and periuries are many & fearefull. Three men conspired togither against Narcissus bishop of Ierusalem, a man that lead a godly and blameleſſe life, & they charged him with a most hainous crime: all three confirme their accusation by oath. The first wisheth, if it were not so, that he were burnt. The second, that he might die of the iaundise. The third, that he might loose his eies. Afterward in processe of time, the first had his house set on fire in the

Gods iudgement for the abuse of the tongue.

Euseb l. 6. c. 8.

night

night: and he with all his familie was burnt. The second had the iaundise from the head to the sole of the foote, and died thereof: The third seeing what was befallen these twaine, repented and confessed the conspiracie against Narcissus, and yet for all that he lost his eies.

Againe, in the daies of Q. Marie, as *Iames Abbes* was ledde by the Sheriffe to execution, diuers poore people stood in the way and asked their almes: he then not hauing any money to giue them, did put off all his apparrel saue his shirt, & gaue it vnto them, to some one thing, to some another: in the giuing wherof he exhorted thee to be strong in the Lord, Fox. Act. Mon.

Lord, and to ſtand ſteadfaſt in the truth of the Goſpel. While he was thus inſtructing the people, a ſeruant of the Sheriffes going by, cried out aloud, and blaſphemouſly ſaid: Beleue him not good people, he is an hereticke, and a mad man out of his wit: beeleue him not, for it is hereſie that he ſaith. And as the other continued in his godly admonitions, ſo did this wicked wretch blow forth his blaſphemous exclamations, vntill they came vnto the ſtake where he ſhould ſuffer. But immediately after this martyr was bound to the ſtake and fire put to him, ſuch was the fearefull ſtroke of gods iuſtice vpon this blaſphemous

railer,

railer, that he was there presently in the sight of all the people stricken with a frensie, wherewith he had before railing charged that good martyr of God; who in his furious rage and madnesse, casting off his shooes and the rest of his cloathes, cried out vnto the people, and said, thus did *Iames Abbes* the true seruant of God, who is saued, but I am damned: and thus ranne he about the towne of Burie, still crying, that *Iames Abbes* was a good man and saued, but I am damned.

Againe, children sitting in companie togither, fell into communication of God, and to reaso what God was. And some said one thing, some Ao. Mon. Fox

some another: among the rest, one said, He is a good olde father: to which another named *Dennis Benfield*, replyed with a most outragious blasphemie: what; he (said shee) is an olde doting foole. But shortly after this young girle was so stricken, that all the one side of her was so blacke, and shee became speechlesse and died.

Mem. Againe, one *Leaner* a plough-man, railinge, saide that he sawe the euill fauoured knaue *Lasmer* when he was burned: and also in despite, said, that he had teeth like an horse. At which time and houre, as neere as could be gathered, the sonne of the said *Leaner* most wickedly hanged himselfe.

Againe,

Againe, in the time of K. Edward, a young gentleman of Cornwall beeing in companie with other more gentelmen togither with their seruants, beeing about the number of twentie horsemen, among whome this lustie younger entred into talke, and began wishall to sweare, and vse ribauld speech, beeing gently reproued, the young gentleman tooke snuffe, and, said to the reprouer, why takest thou thought for me? take thou thought for thy winding sheete: well, quoth the other, amend, for death giueth no warning: for as soone commeth a lambes skinne to the market, as an old sheepe skinne. Gods wounds (said he) care not Idem.

thou for me? raging still in this manner worse & worse in wordes, till at length passing on their iourney, they came riding ouer a great bridge, leading ouer a peece of an arme of the sea, vpon which bridge this gentleman-swearer spurred his horse in such sort, as he sprag clean ouer with the man on his back, who as he was going, cried saying, Horse and man and all to the deuill.

Againe, there was a seruing man in Lincolnshire, who had still in his mouth an vse to sweare *Gods precious blood*, and that for very trifles: beeing often warned by his freinds to leaue the taking the Lords blood in vaine, did notwithstanding still

Peter Stubbes booke printed 1583.

ſtill perſiſt in his wickednes vntill at the laſt it pleaſed God to acite him firſt with ſickneſſe, & then with death: during which time of the Lords viſitation, no perſwaſion could mooue him to repent his foreſaid blaſphemíng, but hearing the bel to toll, did moſt hardly in the very anguiſh of his death, ſtart vp in his bed, and ſware *by Gods blood this bell tolled for me.* Whereupõ immediately the blood abundãtly from all his ioynts of his body, as it were in ſtreames, did iſſue out moſt fearefully from mouth, noſe, wriſts, knees, heeles, and toes: with all other ioynts, not one left free, and ſo died.

These & ſuch like iudge-

ments

ments must be as warnings from heauen to admonish vs, and to make vs afraid of the abuse of the Tongue: especially when it tendeth to the dishonour of God. And we are to imitate the example of *Policarpe* the Martyr, who when he was bidden to take his oath, and curse Christ, answered, Fourscore & six yeares haue I beene his seruant, yet in all this time hath he not so much as once hurt me: how then may I speake euill of my King and Soueraigne Lord, which hath thus preserued me? VI. Lastly, God hath honoured thy tongue with the gift of speech and vtterance: & the great excellencie of this gift thou shouldst

perceiue, if thou wereſt ſtricken dumbe for a time. Therfore let thy tongue be applied to the honouring of God, and to the good of thy neighbour.

FINIS.